THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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A Vision of India.

INDIAN HISTORY—IV.

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

The Brahmavartha was the blessed home
Of Aryans; thence they went for west and east
And north and south rejoicing in the feast
Of rain and light beneath the sapphire dome.
From eastern seas to western ocean's foam
In bands of workman, trader, soldier, priest,
With grateful love to God and man and beast.
They reached Kumari fair and ceased to roam
They called the land from high Himalaya
To Vindhya hill as Aryavartha sweet
And gave a soft euphonious sacred name
—Bharatavarsha—, land of love and law,
To our whole land, which is the best-loved seat
Of gods, unmatched in art and might and fame.

Great Thoughts

His form is not to be beheld.
No one soever sees Him with the eye,
They who thus know Him with heart and mind.
As abiding in the heart, become immortal.

As oil in the sesame seeds, as butter in cream,
As water in river-beds, and as fire in the friction-sticks
So is the Soul *(Atman)* apprehended in one's own soul,
If one looks for Him with true austerity *(tapas)*,

A Person of the measure of a thumb
Stands in the midst of one's self *(atman)*.
Lord of what has been and of what is to be.
One does not shrink away from Him.

* * *

God is ours, yea, ours is he,
Soul of all the souls that be.

God is nigh without a doubt,
Nigh to all, within, without.

God is gracious, gracious still;
Every longing he'll fulfil.

God protects, protects his own;
Strife and death he casteth down.

Kind is God, ah, kind indeed;
Tuka, he will guard and lead.

* * *

To keep the Holy Order pure,—
This ever is my purpose sure.

The Vedic statutes I proclaim;
To imitate the saints my aim.

For, with no firm resolve within,
To quit the world is deadly sin.

Vile he who does so, Tuka says,—
Evil the worship that he pays.

Events of the Week.

The wholesale rejection of certain demands for grants in the Legislative Assembly as well as in several of the Provincial Councils is a sure indication of the spirit of the times. The Bengal Council, where the position of the Swaraj Party is somewhat analogous to that in the Asssembly and where Mr. C. R. Das has wisely combined with the Independents to form a Nationalist Party, goes on rejecting all demands under the reserved departments while judiciously passing those from the transferred departments. Just like the Central Provinces Legislative Council, the Bengal Council also has thrown out the demand for grants for the Minister's salaries. Even the U. P. Council, where the Taluqdars dispute with the Swarajists for majority, took a bold step when it rejected the demand for grants under Land Revenue. The Government can of course certify these demands and restore them by executive fiat. But will they be wise in doing so without remedying the root cause of this wide-spread discontent. Here is what Mr. C. Y. Chintamani, an ex-Minister of moderate views writes on the point in the *Times of India*:—How can one hope to check the onrush of this movement and these tactics? There is only one agency that can hope to do it with a chance of success. The Government. Not by repression, certainly not, nor by sitting tight and turning a deaf ear to every appeal of reason; but by timely progressive action. With an attitude of stern "non-possumus" on the part of the Government, even a constitutional party much stronger numerically and much better organised and more united and purposeful than I must confess the Indian Liberal Party is to-day will not be able to influence the mind of the country to give a wide berth to Swarajist and other non-co-operation heresies. It is Government policy that has all but destroyed the already feeble Liberal Party, and it is persistence in the same policy that will even increase the hold of extremism over the massmind. Unless the Government's feeling is that it need not be disturbed by any developments in the country so long as the command of organised and superior might is in its powerful and willing hands, one cannot easily understand the attitude to which expression has been given several times since the 8th of February.

* * *

Mr. G. K. Chesterton writes thus of the British Empire Exhibition whose glories are sung day in and day out by the bureaucracy for the delectation of the Indian tax-payer:—

"My own instinct is that it seeks to place the Englishman in a Palace of Gigantic Mirrors, as if to impress him with the fact that there are dotted about the world a thousand like him ready to control anything and anybody; to give him a glorious vision of elbow room and security. If this is so, the scheme is not only illusory, and therefore not instructive, but an exceedingly dangerous form of nonsense at this particular time. Why one of these fine days England will be saying to France: 'Come on! Have we not Tasmania? Is not Newfoundland at our back?' aud Englishmen will begin to believe that theirs is a formidably fortified civilisation stronger than anyone else's.

Instead of the Englishman being asked to believe by this perpetual harping on Empire that his race is all-controlling, he should be made to realise the danger—the very real danger—of an England cut off and isolated.

"The only safe, sane note of patriotism, is obviously one of vigilance.

"In any case the 'Seven Seas and the Five Lands' illusion of Mr. Rudyard Kipling—who I understand is at this moment busily occupied in finding wildly patriotic names for Wembley's 'Streets of Empire'—has not survived the war, and I fancy that Mr. Kipling, certainly a poet, but not always a very good one, will find it quite impossible to reconstruct that gimcrack Crystal Palace he made in time of peace."

* * *

The members of the Government, of late, are never tired of accusing the Swarajists of irresponsible obstruction, and unconstitutional wrecking of the reforms. But so far as our knowledge of constitutional history and our reading of the present situation goes we do not find that the Swarajists have done anything which is outside the strict limits of constitutional opposition. It is the Government, on the other hand, which plays shy of the constitutional game according to approved canons. When the Government was defeated in the Assembly on the Finance Bill, the rules of constitutional game demand that the members of the Government, except the Viceroy, should lay down their offices and the Viceroy should call upon the Opposition—in this case Pandit Motilal Nehru and his colleagues—to form the Cabinet and carry on the King-Emperor's administration. Instead of this procedure what is it that we do find. We find the Government more anxious to keep the "Pandits and Patels" away from the helm of affairs than to carry on the administration smoothly on approved constitutional lines. Vested interests and racial prejudice greatly predominate over the country's interests.

* * *

When three years ago the Indian National Congress decided on the boycott of the Legislative Councils formed for the first time since the introduction of the Reforms, the Congress party were told that they hampered constitutional progress by not entering the Councils. This time, taking the Government at their word, the Swarajists persuaded the Congress to raise its ban on Council-entry, entered the Councils and used the only constitutional weapon available to them to assert their self-respect by throwing out the Finance Bill. Immediately a great hue and cry is raised that constitutional advance has been endangered. For three years the Government had a docile and pliant Assembly. Even then no constitutional advance was made. On the other hand the Viceroy thought it necessary even then to certify the enhancement of the Salt tax which was rejected by the Assembly. Now this second Assembly under the Reforms is a little more assertive and uses the rights given to it without regarding them as meant for mere show. This is quite in the fitness of things. Why should this be construed as a check to constitutional advance. It is high time for the Government to realise that they are completely isolated without any kind of support in the country, and to act accordingly in a bold statesmanlike manner.

* * *

On the Resolution of Mr. G. A. Natesan in the Council of State asking the Government to take effective steps against the South African Government's scandalous treatment of Indians domiciled in that Colony, the Right Honorable Mr. Srinivasa Sastriar made a scathing speech exposing General Smuts and the hollowness of his promises. He told his hearers that the influence of General Smuts was spreading to other Colonies and the Government of India must protect the Indians in these Colonies from the Boer virus. He concluded that unless the Government of India pressed their views under threat of resignation if not complied with and until something in the nature of a political explosion takes place and a crisis is reached, the British nation will remain deaf and blind. Anent this performance of Mr. Sastriar, the *Janmabhumi* aptly remarks:—Sastriar was angry over the South African and East African situations. He is "outside India" an extremist of extremists. Nothing short of some explosion, he feels, can awaken the Government of East Africa. The policy of begging will only be answered by bullets. That is his argument. Therefore the Viceroy and his colleagues should all resign in a body. What a drastic remedy! Is it after all commensurate with the need of the situation? Is it really called for by the gravity of the issues involved? The issues in the national struggle of India today are not really related to the position of Indians abroad. There can be no theory, much less practice according to which those who are helots in their own country can be treated elsewhere, otherwise than as hewers of wood and drawers of water. We say, there can be no sense or sanity, certainly no compelling force in the demand by a dependent country of an independent and equal position in the outlying portions of the Empire of which it is a willing slave. What does Sastriar, with all his righteous indignation, roused to the highest pitch, raised to white heat, —what does the Right Hon'ble Sastriar, demand for India, let alone, for Indians outside India? He is quite willing to remain a second class citizen of the Empire in his own native land. Why should he feel so chary about accepting second to third class citizenship in the Empire? Our friend thought when he signed the Washington Convention that India was admitted to equality of vote and voice. Voice it has, but vote it has not.

The Hindu Message

Look at this picture and on that.

In the Bengal Legislative Council last week, in the course of the Budget discussions, when it was made known that the Swarajists and Independents having combined together as Nationalists were resolved to throw out the entire Budget, His Excellency Lord Lytton appeared on the scene quite unexpectedly and uttered a warning as to the result of rejecting the Budget demands *in toto*. In this utterance His Excellency gave expression to some very strange sentiments which deserve more than a passing notice. He warned the Council against throwing out the Budget because the consequence of it will be to inflict serious injury "not on the Government which would remain unaffected, but upon the people." His Excellency said "the Government would not be embarrassed by such a situation which was not of their own creation and from which they would in no way suffer." Is this not a very strange doctrine? It is really a wonderful system of Government which remains unaffected while serious injury is inflicted on the people. His Excellency when he said the Government would in no way suffer evidently identified the Reserved side of the Government with the Government and the Transferred side with the people. For he said:—"In regard to the reserved subjects I have power to restore every single grant... with regard to the transferred subjects however, I have no power, whatever my wishes may be, to restore a single grant.................................. though I can "authorise" expenditure within very strict limits.......................I can, if I so desire, authorise expenditure for the carrying on of any Department, that is to say, I can provide funds for all the Services, for all the Departments and institutions of Government...........................These institutions could be provided, if I so desire, with the salaries of their staff and the bare necessities of their existence but nothing more. I could provide nothing for their expansion or improvement................. Government contributions to all aided institutions would at once lapse. No loans, no grants-in-aid could be "authorised by me." Both the Universities at Calcutta and Dacca would be deprived of all Government assistance and the Dacca University being without any other sources of revenue would have to close down at once. Government aid to all local institutions would cease. 18 lakhs to local bodies for primary education would be withdrawn. 5 lakhs of loans to Municipalities and District Boards would cease. 19 lakhs for public health and water supply and 3 lakhs to Hospitals and Dispensaries would also be lost. These are the larger items—there are other smaller ones as well, but generally speaking the nation-building departments would be completely starved." Thus as His Excellency himself candidly admits Education, Public health, Medical relief, Agriculture and Industries would be deprived of all assistance from Government. They would be starved and crippled and yet the responsible head of the Province says that "serious injury will be inflicted not on Government but upon the people." Is this not a strange revelation, though made inadvertently as we hope, that the idea underlying the present system of Government is that the interests of the Government are distinct and separate from the interests of the people. Does it not disclose a mentality which is the root-cause of all the evil effects of the present system of administration. If the Government does not consider itself as part and parcel of the people, if it could afford to remain unaffected when the people are inflicted with serious injury, if it could view with equanimity without any embarrasment the sufferings of its subjects, then can it be called by any stretch of imagination as responsible Government? Unless the Government views itself as existing for the people and identifies its interests with those of the people, it is not possible to expect good Government conducted solely with a view to further the interests of the people. The mentality exhibited in this strange admission of His Excellency Lord Lytton is possible only in the case of a *foreign* bureaucracy which could not forget its alien character.

From this conception of Government by a foreign Ruler, turn we now to one of our own Maharajas whose ideas of Government are quite in consonance with our ancient principles of Dharma. In the course of his speech delivered at the inaugural ceremony of the reconstituted Mysore Legislature on the 12th instant His Highness the Maharaja of

Mysore said :—"You will find yourselves exercising a considerable, frequently a decisive, influence upon the policy of Government. Not merely your resolutions but all that you urge in debate will be of high importance. *I would have you apprehend with mind and heart this vital fact, that the interests of Government and people are identical. The happiness of the people is both happiness and the vindication of Government.* Any difference of opinion between the executive and yourselves—and such differences naturally occur, in all lands and all along the road of progress—can refer only to the means, never to the end. You can court upon responsiveness and good will in Government, as they certainly court upon them in you." What noble sentiments these and how gracefully expressed! "It is the ambition of my life" says His Highness, "to see the people of my State develop self-sustaining qualities, exhibit initiative and enterprise and take a front rank in all progressive movements and activities in the country." It makes us certainly envy the lot of the people of Mysore who possess as their Ruler one whose life's ambition is to see his people prosperously develop on progressive lines. The advice of His Highness to the Members as to their objectives is so full of affection, sincerity and earnestness that while reading it we are transported, as it were, to the court of our ancient Indian Rulers such as Yudhishtira, Dasaratha etc., where Dharma reigned supreme and the Sovereigns were known as Raja-Rishis upholding Dharma at all costs. His Highness says :—"I have no doubt that you will use your new powers to strengthen all the beneficent activities in the country, to spread education, to diffuse knowledge, to further industrial enterprise, both public and private, and to foster the civic virtues and the spirit of social service. More especially would I urge you to instruct the people to practise thrift, to lay by provisions and money against drought and famine, which are such a distressing feature of our agricultural situation." His Highnesss further particularly warns the members against adopting irresponsible clap-trap shibboleths and violent language. These may bring cheap notoriety but would in no way advance the well-being of the State. We cannot resist our temptation to quote this admonitary passage in full since it is so good that we rarely come across the like of it anywhere else in these days. His Highness says :—"There is a certain self-discipline which lies at the root of success, and which I feel you must observe for the serious treatment of public issues. I trust that, although party conflicts will be inevitable, your discussions will be conducted with mutual tolerance and respect, and will be consistent with decorum and with the dignity of a State Legislature. A wise restraint is necessary in expressing your views. Exaggeration and violence of speech defeat their own purpose. I would urge you also to make a thorough study of the subjects before you speak on them and, in all your pleadings, to place the interests of the State as a whole before those of any section or class. A third point which I would emphasise is that you must keep in close touch with the Government and the people and interpret the one to the other. In this way, may we hope that the long silence of the depressed and the humble will be broken and full responsibility for their well-being shouldered by the educated and well-to-do classes."

These are words full of wisdom breathing in every syllable of it truly parental sympathy. It is only because His Highness is thus imbued with a sense of Raja Dharma that he was awarded the title of "Dharma-Mulam" by that divine Saint, the late Jagadguru of Sringeri.

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Literary and Educational.

Desikar as a Poet.

By A. V. Gopalachariyar M.A., B.L.

THE Sanskrit literature claims some of the world's greatest poets. The oldest Sanskrit poet, Rishi Valmiki, is perhaps the greatest poet in the whole field of the world's literature. The Creator of the world is frequently described in the Upanishads as कवि (Poet). Evidently the Vedic conception is that the poetic talent would be a proud accomplishment even to the Supreme Being, the Creator of all. The art of the Adikavi Valmiki had never been surpassed. The greatest poets amongst the later Sanskrit poets and the vernacular poets of India recognised the immortal Poem of Valmiki as the fountain source of their inspiration and have freely confessed his towering eminence. Even the Supreme Being incarnating as Shri Krishna borrows the language and manner of presentation of the Adikavi in the Songs Celestial. Vyasa the author of Maha Bharata which is so much admired not only for its thoroughgoing treatment of all questions of Polity, Ethics and other subjects of public interest but also for its fine poetry acknowledges his high admiration for the inimitable art of the pioneer poet. If the fine sloka of Valmiki

तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् ।
राघवोऽर्हति वैदेहीं तं चेयमसितेक्षणाम् ॥

touches tbe heart and ear of the modern reader, it caught the attention of the author of Mahabharata as well, so much so that it revolved in his mind and passed into the following description of the comparative deserts of Nala and Damayanti;

तुल्यशीलवयोवृत्तां तुल्याभिजनलक्षणाम् ।
नैषधोऽर्हति वैदर्भीं तं चेयमसितेक्षणा ॥

practically the whole of the questionnaire of Rama to Bharata in the hundredth Sarga of Ayodhyakanda popularly known as the Kachchith Sarga has been adapted word for word by Vyasa in the fifth chapter of the Sabha Parva where Narada makes enquiries regarding the administration of Yudhishtira. There are changes in the order of verses and it is interesting to note that the questions put in the Sloka

कच्चित्ते सफला वेदाः कच्चित्ते सफलं धनम् ।
कच्चित्ते सफला दाराः कच्चित्ते सफलं श्रुतम् ॥

which excepting the second pada is the same as the 73rd sloka of the Kachith Sarga are beautifully explained by Vyasa in the following sloka in answer to a query of Yudhishira as to the meaning of the questions.

अग्निहोत्रफला वेदा दत्तभुक्तफलं धनम् ।
रतिपुत्रफला दाराः शीलवृत्तफलं श्रुतम् ॥

It is also interesting to note the administrative improvements disclosed by the additional questions in the later work which would suggest the advances made between the two periods. The poetry of the Rishis Parasara and Suka is also very fine. Coming down to later times Kalidasa certainly holds the first rank next to the Great Rishis. Kalidasa himself is deeply saturated with the Ramayana and he not infrequently discloses his high admiration for the art of his Master by adopting his ideas and expression. It is needless to quote passages in proof of such borrowing but we would only invite a comparison of the description of the condition of Sita under the Simsupa tree in the अशोकवन with that of the यक्ष heroine of the Meghaduta distressed by her separation from her consort

हिमहतनलिनीव नष्टशोभा व्यसनपरम्परयातिपीड्यमाना ।
सहचररहितेव चक्रवाकी जनकसुता कृपणां दशां प्रपन्ना ॥

[Sundarakanda Sarga 16. Sloka 30.]

तां जानीयाः परिमितकथां जीवितं मे द्वितीयं
दूरीभूते मयि सहचरे चक्रवाकीमिवैकाम् ।
गाढोत्कण्ठागुरुषु दिवसेष्वेषु गच्छत्सु बाला
जाता मन्ये शिशिरमथिता पद्मिनीवान्यरूपा ॥

Bhava Bhuti is saturated with the poetry of Valmiki and Kalidasa and frequently borrows from them.

The ideal of good poetry held up by Sanskritians is much the same as the ideals of good poetry in other great literature. Shakspeare's description of the poet's eye rolling with a fine frenzy and giving to airy nothings a local habitation and a name was anticipated long previously by the Sanskrit critic in the verse 'यस्यां न किंचिदपि किंचिदिवावभाति' 'where nothing appears to be something.' The touching of the responsive chord in the reader who has a soul and the carrying home by delicate and fine suggestion ethical messages deep into the soul are recognised as principal functions of a good poet. The ethical principles inculcated under the guise of sweet poetry must appeal with sweetly irresistible force like the persuasion into good and noble ways by a deeply loved woman. The noblest teachings in the garb of enchanting poetry rivetting attention and captivating the mind present themselves frequently before the mind of the readers who once come under the influence of the poem and fix themselves upon him as the guiding principles of life never to be departed from. Our poet Venkatesa refers to the touching of the emotional chord which when awakened by good literature becomes a source of unceasing and perennial delight. He describes the literature of his master Sri Ramanuja as producing such an effect, viz., the piercing of the chord of fine and perennial emotion in men with responsive minds 'अनिद्राणप्रज्ञारसधमनिवेधाय सुधियाम्' Mere suggestion in a fine manner without direct or full statement of good ideas is considered to be superior poetry उत्तमकाव्य. Fineness of expression is a necessary condition of good poetry. There is nothing so beautiful as the happy combination of good ideas and good expression. The master poet Kalidasa worships such a combination of expression and idea of वाक् and अर्थ as devoutly as the combination of the Divine Father and Mother. His first Sloka in Raghuvamsa is itself evidence of his passionate love of the combination of lovely expression and lovely idea. The premier poet Valmiki compares the lamentable condition of Sita in the अशोकवन with a misused word in literature by a bad author 'संस्कारेण यथा हीनां वाचं अर्थान्तरगताम्.' We may illustrate Kalidasa's love for using sweet and fine language by the following passages

'वैवस्वतो मनुर्नाम माननीयो मनीषिणाम्'

[Raghuvamsa.]

'मेनां मुनीनामपि माननीयां आत्मानुरूपां विधिनोपयेमे'

[Kumarasambhava.]

The different styles of Sanskrit poetry are classified by the Sanskrit critics as Gouda, Vaidarbha and Panchala. Critics describe different poets as excelling in one or other of these styles. It must be said of our poet Desika that he distinguishes himself as a great master of all these styles. He is himself conscious of this as he says of his own poetry,

गौडवैदर्भपाञ्चालमालाकारां सरस्वतीम् ।
यस्य नित्यं प्रशंसन्ति सन्तः सौरभवेदिनः ॥

Although he modestly disowns any credit for his productions which he whole-heartedly ascribes to inspiration from the God within him, He is not unconscious of the irresistible power of his poetry which is bound not only to disarm criticism from any quarter however hostile but is also able to rouse the affectionate love and admiration of even the most inimically disposed reader. The author of the Bhamati who is one of the classical writers of Sanskrit prose and whose prose like that of his master the Great Sankara partakes wholly of the nature of poetry expressed his despair of his work appealing to the bitterly hostile reader who is determined to carp and cavil. He says beautifully in the following Sloka that the good reader needs no request to read his work for he will read it on account of its natural charms and it is no use asking the unsympathetic reader imbued with insatiable hatred or envy.

नाभ्यर्थ्या इह सन्तः स्वयं प्रवृत्ताः नेतरे शक्याः ।
मत्सरपित्तनिबद्धान्तमचिकित्स्यमरोचकं येषाम् ॥

The Sanskrit critics recognise the writers of good prose as great poets. "Good and sweet prose" they say "is the touchstone of a poet's skill." They say 'गद्यकवीनां निकषं वदन्ति.' The few prose sentences with which the plays of Kalidasa are interspersed do him even more credit than his incomparable verses. But what is Kalidasa's prose when compared with the prose of the authors Patanjali, Sabraswami, Sri Sankaracharya or Vachaspati Misra. Their works are rich with charming poetry and have a sublimity and mellifluous flow which is all their own. Such a great author as Vachaspati Misra dreaded the hopeless apathy of the heart filled with hatred and envy but our poet says that a great author need not despair of sympathetic and admiring appreciation from any reader provided he has the requisite brains to understand the work. He says

मौनं विभ्रतु मत्सरेण नमितास्तूर्णत एव ध्रुवं
कालोन्निद्रकदम्बगोलवपुषः कम्पस्फुरन्मौलयः ।
किंचिद्व्रीडितकुञ्चिताक्षमवशादुत्तानदत्ताननाः
प्रस्तोष्यन्त्यवधिं प्रयोगपदवीसारस्यसारस्यतः ॥

He expresses his repect for Vachaspati Misra and he adopts his style in his Tattva Tika which he evidently intended to occupy for his School the place of Vachaspati's Tika of Sankara Bashya. His poetic works have won high appreciation from scholarly critics who are orthodox followers and preachers of rival persuasions. We have personally witnessed the pleasant and thrilling effects visibly produced upon intelligent hearers of other persuasions when the slokas of our author are recited.

Although our author dedicated his long life to the service of his religion and wrote colossal works upon that theme, he appears to have acquired a thorough mastery of the poetic literature before his days. He also appears to have acquired a thorough knowledge of all the prakrit dialects of Sanskrit. Not infrequently he was called upon suddenly to write poetic works on the basis of his religion after the model of poets who lived before him, and he always proved himself equal to the task. The compass to which this review of the author is limited cannot permit of a full criticism of the many works of the author. We must be content with touching upon a few passages here and there as specimens of the author's poetry.

We shall begin by entering into a short survey of the Sankalpa Suryodaya. A drama, the poets say is the test of a poet's ability. The author of Mudra Rakshasa depicts the difficult position of a dramatic poet in the verse 'कर्ता वा नाटकानां इयं अनुभवति क्लेशं अस्मद्विधो वा' Our author also is distinctly of opinion that a dramatic poet should be thoroughly versatile and be a master of all sciences and arts. He says;

न तच्छास्त्रं न सा विद्या न तच्छिल्पं न ताः कलाः ।
नासौ योगो न तज्ज्ञानं नाटके यन्न दृश्यते ॥

There is no doubt that the similar religious and philosophical drama of Prabodha Chandrodaya created in our poet the desire to compose a drama after that model which might serve as a religious drama for the followers of his own school. Our poet seems to have read and digested the Prabodha Chandrodaya and learnt it by heart. He evidently had a very high respect for the undoubtedly fine drama of his predecessor and he frequently adopts the ideas and manner and even the language of Krishna Misra; but he would not surrender to any extent his religious conviction and he takes care to emphasise the differences peculiar to his school. The name he adopted for his drama was evidently chosen by him with the object of suggesting the differences in view of the two schools of thought. He appears to have hit upon the name with special-reference to Badarayana's Sutra

तदोकौऽग्रज्वलनं तत्प्रकाशितद्वारो बिद्या सामर्थ्यात्तच्छेषग-
त्यनुस्मृतियोगाच्च हार्दानुगृहीतः शताधिकया ।

The soul on the eve of liberation receives the Lord's Grace and by means of that Grace the mind is illuminated by a flash of celestial light and the soul leaves the material frame by the Sushumna Nadi known as Brahmanadi. The अनुग्रहसंकल्प of the Supreme Lord within is the immediate cause of the flash of celestial light which dispels all darkness and starts the soul on the celestial way to its Lord. The pursuit and attainment of ज्ञानं ensures salvation through the instrumentality of the Lord's Grace which is won by the former. Our author evidently suggests by the name of his work that his school's view of the dawn of the Lord's Grace as the immediate cause of liberation has the clear support of the Sutra quoted above. Students of Vedanta are well aware that amongst the divine Carriers to Heaven constituting the Ati Vahika Gana on what is known as the Archiradimarga are both the Sun and the Moon. They must also be aware that the moon appears both in the Archiradmarga and in the Dhumadimarga. Our poet by varying the name from Chandra to Surya evidently suggests that the Sun alone is peculiar to the road to Mukti and that the Moon is a common factor to both the roads in the same way as he varies the साधन or cause from प्रबोध to संकल्प. The संसार is frequently spoken of in ancient religious literature as

रात्रि or night. The rise of the moon will no doubt dispel the darkness of the night but it can not dispel the night itself which sunrise alone can do. The night of the संसार will cease to be with the dawn of the Lord's Grace. The length of the play is objected to by some critics as too much for a play. The author dedicates his play to the Primordial Actor, Lord Vishnu who acted at least ten Principal Parts viz., the Dasavathara. He makes his apology for descending into the level of playwright by appealing to the example of his Lord who was a trained actor and played many humble and mean parts together with his consort. He could not therefore refrain from choosing for the ankas or acts of his play any number other than that of the avathars of his Lord. The abiding sentiment or Rasa for his play was to be the Shanti rasa and Shanti is not begotten without a long preparation. The play must end with the dawn of संकल्पसूर्य and the author might well have thought it appropriate that the play might be acted all night and that its end might synchronise with the coming of dawn. The author follows closely the order of development adopted in the Sariraka Sutras. The first Anka of the play corresponds to the Samanvayadhyaya of Brahma Sutras. The principal doctrines of the Vedanta are formulated there. The second Anka corresponds to the Avirodhyadhyaya of the Sutras. The fallacies underlying the rival systems are exposed there. Ankas 3 to 9 deal mainly with the Sadhanas such as Vairagya, Tapas and the tenth Anka deals with Sadhana and फल in the same way as the last chapter of the Sariraka Sutra does. The road to Shanti must necessarily be long and requires strenuous and persevering and patient pursuit.

To be continued.

Bala Ramayana.

By P. K. Kalyanarama Sastri B.A.

(*Continued*)

X

The Lord's intentions Brahma well does see
With which the Gods He thus acquainteth free.
"This Rakshasa, the mighty Ravana
Has had the curse of many a brahmana,
Transferred as man the Lord will work his fall.
As monkeys born you should be at His call.
Full well you know that women serve us best
In doing things without remorse or rest.
A Gandharvi whose name is Dundubhi
Has gladly consented to go and be
A maid to Kaikeyi, a queen of Oudh
To make her turn so mercilessly proud.
The Drama of the man, our Lord would play
Will by this plan be made exceeding gay."

XI

The Gods now travel down towards the earth
By gravitation drawn or else in mirth
Or it might be that they have now to claim
Just when the preists aloud their names proclaim
Their part-oblations at the sacrifice
Which for perpetuation of his race
Dasaratha the King of Oudh performs
With all its rites, in all its varied forms.
Whate'er it be, the Gods are then and there
In time assembled and with watchful care,
A flash is seen descending from the sky
With such a glare as quickly screens the eye,
Heaven and earth it fills and strange to say
It soon gets less and less and melts away.

XII

In fact it melts, some splendid substance sure
The like of which these worlds can ne'er procure.
Is it the "Sat" of all the Upanishads
Whose endless mercy unceasingly spreads?
Is it the *Antharyamin* of the hearts
With hands and feet and nails and all His parts
Made of the self-illumed *Self* of gold
Perceived within themselves by seers bold.
It must be so: For now you see arise
Amidst the surging flames, with much surprise
A Being of such spotless starry hue
Holding abreast a cup of silver new
Which slow advancing nears the sovereign king
And gives anon to him this priceless thing.

XIII

The Lord in mercy dips His self of gold
And by His wish-effected skill to mould
Converts the same at once to four such things
As are enough to rule the worlds as kings
And this it is which sparkles in the cup
With rays which cool the orbs below and up
Its bearer tells the king that he has gained
The profit fine for which he well bargained
He bids the king to hold the same reserved
For such of his good queens as are deserved
The first and best and loved of these are three
Who at his bid arriving soon agree
To partake of the *Food Divine* in parts
Which justifies their ranks and fill their hearts.

XIV

As days advance, the Princes add a grace
To all their tasteful games which run apace
As months advance their virtues one and all
Adorn the ears of people great and small
And year by year some arts or sciences new
Are bought by their resources into view
And by that age whose number marks the place
From which the clocks repeat their circling race
The lovely boys do master all the arts
And all the Vedas and their inmost parts.
Well may the monarch feel immensely proud
Of these his sons, the future lords of Oudh.
And joy and ecstasy may well o'ersway
The minds of all the queens and make them gay.

To be continued.

Ancient Indian Education from the Epics.

BY DR. RADHA KUMUD MUKERJI, M.A., Ph. D., P. R. S.

(*Concluded*)

We now proceed to discuss the Epic evidence regarding the kind and methods of education prescribed for the members of the different castes to qualify them for their respective careers or callings in life.

As has been already indicated, the evidence regarding the education of Brahmins and the centres of Brahminical learning is comparatively very meagre in the Epics and is forthcoming only in an indirect manner in connection with the episodes or stories or dialogues, and not with the general course of their narrative.

Regarding the education of Brahmins it is indicated in several passages which summarise the duties and rules relating to the first asrama or stage of life and applicable to the three twice-born classes on the lines laid down in the Dharma Sutras. In XII, 191 we have the following:—

"Of the four modes of life, to live in the house of the preceptor is the first. In this mode of life one should have his soul cleansed (Viniyatatma) by purity of conduct, by Vedic rites, by restraints, vows and humility. He should adore the morning and evening twilights, the sun, his own consecrated hearth and the Gods. He should shake off procrastination and idleness. He should purify his soul by saluting his preceptor, by studying the Vedas and by attending to his preceptor's instructions. He should perform his ablutions thrice. He should lead a life of celebacy; attend to his consecrated hearth, serve his preceptor dutifully, daily go out for alms and give ungrudgingly to his preceptor the whole of what is got in alms. Carrying out willingly behests of his preceptor, he should be ready to receive such Vedic instruction as his preceptor may give him as a favour."

The following passages (XII, 242) still further elaborate the rules of studentship:—

"While living in the preceptor's house, the Brahmacharin should seek bed after the preceptor has gone to his bed and rise therefrom before the preceptor rises from his. He should do all such acts again as a disciple or menial servant should do. Doing these he should humbly stand by his preceptor.

Having performed all acts he should study, sitting at the feet of his preceptor with anxious desire to learn. He should always behave with simplicity, avoid evil speech and take lessons only when his preceptor asks him for it.

He should never eat before his preceptor has eaten; never drink before his preceptor has done so, never sit down before his preceptor has sat down; and never go to bed before his preceptor has gone.

Having thus spent a fourth part of his life in the study of the Vedas and observance of vows and fasts and having given the preceptor his fee, the disciple should, according to the ordinance, bid adieu and return home for becoming a householder."

Another passage (XII, 66) points out "study of the Vedas every day, forgiveness, worship of preceptors and services rendered to one's own teacher as securing the attainment of the object of *brahmacharya*."

The following passage [V, 44] throws further light on the system of studentship and the sacred relations obtaining between the teacher and the taught:—

"The father and the mother only create the body; but the state derived from the instructions of the preceptor is sacred, undecaying, and immortal.

The preceptor is to be regarded as father and mother and must not be sinned against.

A disciple should everyday pay respects to his preceptor and engage in study with a pure mind and concentrated attention. He should never feel annoyed or angry (at the humble or hard services he is called upon to perform at his preceptor's house). This is the first step of studentship.

He who acquires learning and maintains himself by the proceeds of his begging in the morning and evening and not by depending upon the preceptor's means—such a dutiful student completes the first step of studentship.

The second step of studentship is the performance of acts desired by the preceptor at all costs and by all means—at the cost of life or the last penny by body, mind and speech.

This devotion should be observed even towards the preceptor's wife or his son.

The third step towards the fulfilment of studentship consists in the proper realisation by the pupil of the benefits his preceptor confers on him by imparting to him the knowledge which annihilates pain and brings on bliss, the peace that passeth all understanding, so that in exultation of heart he may thus think always of his preceptor 'By him have I been so developed.'

The fourth and last step of studentship consists in the pupil not leaving the preceptor's home without first paying off the debt he owes to his preceptor for his gift of knowledge by suitable presents. The pupil must make the presents also in due humility and a spirit of self-effacement, not thinking at all that he is making a gift to his teacher much less speaking about it.

In trying to make presents, whatever wealth the pupil acquires must be given to his teacher.

These four steps of studentship are acquired (*a*) in course of time *i. e.*, by the natural growth of one's mental powers, (*b*) by contact with the preceptor, (*c*) by the pupil's own endeavours or mental capacity, and (*d*) by discussion with fellow-pupils. Thus the four factors of education are a suitable period of time, individual earnestness and capacity, the aid of the teacher and the aid of associates in study.

The eligibility for studentship is strictly laid down. The teaching of the Vedas must not be imparted to one who has not formally become a disciple, who has not observed vows or who is of impure soul. No knowledge should be imparted to one whose character is not previously known. As pure gold is tested by heating, cutting, and rubbing sc should disciples be examined with reference to their birth and qualities. There is in addition the very remarkable injunction that persons of *all the four castes* are competent to listen to discourses or Vedic recitations (Sravayechchaturo Varnan) [XII, 327].

Lastly, the pedagogic principle is laid down that the studies prescribed should be according to capacity, for one's knowledge is always proportionate to his understanding and diligence in study, [XII, 327].

Both the general course of the narrative and the episodes or stories of the Mahabharata introduce us to ideal students, teachers, schools, and hermitages and other centers of learning.

Takshasila was a noted centre of learning. The story is told of one of its teachers named Dhaumya who had three disciples named Upamanyu, Aruni and Veda. Aruni, hailed from Panchala and was an ideal student in respect of devotion to his teacher under whose orders to stop a breach in the water course in his field, Aruni, finding every other means unavailing, threw his own body into the breach. His devotion was recognised by his teacher by giving him the appellation of *Uddalaka** from *Uddaraka*.

The traditions and ideals of Dhaumya were continued by his pupils. His other pupil, Veda, became a successful teacher noted for the devotion displayed by one of his pupils, Utanka, who in the story encounters every variety of experience and danger to procure for his preceptor the presents of his choice before he was free to leave his preceptor's home on completion of studentship.

His story confirms the traditions of the Upanishads and other literature regarding the regulations of the system of studentship such as the duty of the student to tend his preceptor's cattle (Upamanyu in the story being entrusted with this work), take care of his fields, serve him at the cost of his life, if necsssary, and give him pleasing prsents at the end of the pupilage [1,3].

Another picture of ideal studentship is called up by the story of Kacha and Devayani. Kacha himself gives the following description of the life he lived in that sylvan retreat of learning: "Carrying the burden of sacrificial wood, kusa grass and fuel I was coming towards the hermitage and feeling tired sat for rest under the shade of the banyan tree along with my companions, the kine under my charge," [I-76, 35, 36]. One of the traditional duties of the student was to tend his preceptor's cattle, and collect wood for fire and sacrifice and he was thereby brought into intimate touch with Nature and subjected to her own peculiar educational process working through "silent sympathy", as Wordsworth puts it. The outdoor life and fellowsnip with the lower animals had also their own advantages to the student.

To be continued.

* *Uddalaka* and his son Svetaketu of the Upanishadic fame are also referred to in the Mahabharata, [I. 122]

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Short Story.

King Sihbi and the Dove.

"He prayeth well who loveth well
Both man and bird and beast."

Once there lived a King of the Lunar Race by name Shibi. He was such a wise and virtuous king that he was universally respected. One day he was performing a sacrifice to the Devas during which the performer should deny no boon of any kind that may be asked on pain of the whole sacrifice going fruitless. The gods wanted to test his charity. Indra took the form of a hawk and Agni, that of a dove. The hawk hotly chased the dove. The dove, panting and exhausted, dropped on the lap of the king and pathetically prayed for protection. The king was visibly moved and he gave his word of honour to the dove. Immediately the hawk came and complained that the king was unjustly withholding its legitimate and natural prey, the dove, and that he should give it over. The king refused. The hawk at once flew into a rage and said:—

"Wicked king! How dare you touch my prey? By what divine right or rule are you depriving me of my natural food? Are you not ashamed to call yourself a very pious king and make the world sing peons of praise in your honour? Are all your much-talked-of and sacred Shastras and Smritis mere scraps of paper? Is it anywhere said that it is *Dharma* to protect one life by causing the death of another? Shame, shame upon your Royal House! Shame upon those Gurus who taught you the Scriptures! Enough of your tall talk and philosophy! Give over my prey, my dove."

The king was now in a dilemma. With arms folded and head bent, he muttered to himself:—"What a wicked world this is! Why should the strong trample upon the weak? Does this make for peace, harmony and good-will? Is this the end of Creation? Why all this discord and dissonance in a world created by the finger of God? Is this world, after all, a theatre for the manifestation of sordid and shocking passions?" While the king was inwardly arguing like this, weighing the pros and cons of the matter, the hawk, in a fit of impatient rage, demanded the dove as its most lawful prey. The king tried all pacificatory means, but with indifferent success. He offered other flesh to the hawk which, casting on him a disdainful look, turned up its beak and pressed for its prey. At last, after a good deal of persuasion, the hawk agreed to give up its claim if the king would give of his own flesh a portion equal to the weight of the dove. A worshipper at the shrine of Truth, Shibi did not even for a moment, shrink or start. Pleased with the prospect of saving the life of a suppliant, he ordered a balance to be brought, and as soon as it was brought, he, without uttering a cry of anguish or evincing the slightest displeasure at the cruel and shameless demand, cut off a piece of flesh and placed it in the balance against the weight off the dove. But the scale rose. He cut off piece after piece till he was reduced to a mere skeleton. Still the dove was heavier, At last, he ascended the scale and offered himself up, when, lo! the birds revealed themselves in their true Deva forms and blessed the king. The ordeal of duty, charity, protection and justice, which Shibi so nobly and so freely maintained, very nearly cost him his life; but he

came out of it with eternal glory. He ruled his kingdom for a long time wisely and well and afterwards attained that

"Sinless, stirless rest
That change which never changes."

Miscellaneous.

World and the New Order.

By V. Sundaram Aiyar.

Bigoted Christian Missionaries entertain a false notion that the Hindus misinterpret and irrevere Lord Jesus Christ: this is certainly far from truth. Hinduism is never aggressive. Hindu Sacred Books prescribe definite moral codes and lines of conduct; and while they chalk out the path for men, leading them to Eternal Bliss, they enter not into any spiritual controversy with any tenet or school of thought and religion. The Sacred Books may not be inaptly called the Hindu Bible as their philosophical expositions and ethical principles do not run counter to the precepts of Jesus Christ. In fact, the Hindus take to Bible with a religious zeal. The Commandments and preachings of Jesus Christ are as old as Jesus, but among the Christians it has taken centuries to enter into the spirit and import of His teachings which are to be treated not merely as a counsel of perfection but as lessons intended for adaptation to the conditions prevalent in the work-a-day world. The world's unrest is attributed to failure to live up to Christ's ideals and a great revolution is going on within the fold of Christianity. In the West there has recently been an awakening and a desire to have a wider angle of vision in realising the problems which His teachings embody and they have found out that real progress and the change for the better in the thoughts, feelings and aspirations of the people are the result of proper application of Christ's principles. Thus thousands of people are eager today not simply to profess the Christ but to live the Christ. The Pope's intervention during the progress of the Great War was only to bear Christ's teachings on the fighting Christian nations. Recently a Fellowship Association was formed in England whose Presidents are the three Anglican Archbishops of Canterbury, York and Wales and whose membership includes several bishops and many of the Anglican clergy. The object of the Association is to arouse public interest in the practical nature of Christianity, and to bring the whole field of industry and commerce, finance and property, under the searchlight of the Gospel. Thus the Churches are exhibiting signs of their gradual awakening to the vital importance of social and economic reconstruction and Christ's teachings are a potent factor even in the political progress of the world. Of the several writers who have clearly expounded the true nature of His teachings and philosophy is Dr. Frank Crane who in his book *God and Democracy* presents a soul-stirring study of the modern problems in the light of Christ's preachings.

A Growing Idea.

Dr. Crane says that the idea of God is a growing idea and says that "there is growth even within the Bible itself. Moses had a better conception of deity than Abraham, and John and Paul improved upon Moses." He goes on to add: "By thousand-year-long experiments, by much wrangling, writing, war and weariness, by the establishment and decay of institutions, by the bloom and fading of heresies, by the rise and wane of popular enthusiasms humanity has been testing, kneading, moulding and perfecting a rational and workable conception of God. It has been a huge experiment, a trying-out that has had the world for its laboratory, centuries for its time and humanity itself as both investigator and material." This is certainly a slow evolutionary process and presents a marked and striking contrast to Hinduism or Buddhism which ordains that religious duties should be performed in all ages and at all times.

Churchianity and Christianity.

Dr. Crane rightly remarks that the Church is losing its hold on modern life in proportion as it clings to old idea. He says that the Church seems to be losing its grip on modern life, because the God-idea of the past still cherished in most Churches does not appeal to the higher type of modern moral conception which is one of Service. Thinkers of to-day who have any sort of vision are ceasing to confound Christianity with the Church. "It is only when we conceive Christianty to be a larger thing, a vast spiritual leavening, a kinetic spirit, of which the various Churches are but one expression, but which in its entirety means applying the wisdom and feeling of Jesus to government-business, work, amusement and all life, that we grasp the real significance of Christ." "The God of the barbaric past got all He could for Himself; the modern God is the Christ-Spirit of doing all one can for others. One is a baron-count-duke spirit; the other is a worker-spirit. The goal to one is to rule; the goal of the other is to serve.

The Duty of Service.

This conception—modern, novel conception,—of God and Christ-Spirit is founded on the idea that God is the Universal Servant. There is no exhibition of Self in his work which is service to humanity. The God of Nature, like the God of Jesus, is a Servant. Previous to the nineteenth century there was nothing in human experience that could give the popular mind a better form for its conception than Monarch and since the days of Alexander and Caesar this was the prevalent notion. But the French Revolution and the establishment of the United States of America inaugurated a new era. "The idea arose and has since spread throughout the Western World, that unity is possible without a monarch; in fact, that the monarch is dangerous to unity. The true oneness of a people depends upon the Spirit in them, and not upon the power over them." Such is the exalted conception given to the spirit of Service that Mahatma Gandhi is considered a force, a power, an emblem of Jesus Christ.

Christ and Democracy.

With some political doctrianaires *Gita* is considered as a powerful weapon ranging on the side of politics. Slowly new ideas are dawning in the minds of the West that the conception that Christ had nothing to do with politics is an attitude which cannot be consistently maintained. His teachings involved a transformation in the whole of the social and political life of man. He built a new Kingdom where every one was a Servant and there was no master. All of them were imbued with the idea of rendering service to humanity. Love, Brotherhood and Service predominated in that Kingdom and men of all races were given a welcome to that Kingdom.

Thus Christ, as Dr. Crane says, is the original Democrat. So, He is the Saviour of the world. This idea of democracy has as its basis the mind of the whole people and is altering the idea of God. "The new name of God is—The People" and "the God of Democracy is not a King, nor any Egoistic Potentate. He is the People." "We shall never realise the height and depth of the meaning of democracy until we have

made our most fundamental idea democratic; that is, our idea of God."

We see that democracy is asserting itself everywhere, with the removal of ancient privileges and the general rise in importance of the common people. 'Socialism spreads in Germay, republicanism bursts out in Portugal, the House of Lords is clipped of its power in England, even China is in a ferment of democracy. Government everywhere is feeling the Sun-rays of Jesus' influence."

If Christ's teachings have led the way to Democracy, does it lie in the mouth of anybody to condemn the *Gita.* as a political Bible?

WORLD GOVERNMENT.

Humanity must have the Parliament of Man and the Federation of the World in order that human progress may be by evolution and not by revolution. In the problem of world government two ideas reign Supreme. One is that originated with Julius Caesar, the first Emperor and it takes its name from him and is called Empire. Empire simply means that the world shall be made by one nation conquering all the others. That idea has been struggling to establish itself since Caesar's day. The Spaniard had it and Napolean had it. Under the lead of the Hohenzollern, Empire as a means of World Government has demonstrated itself to be a failure. The other idea is Federation and this is the American principle. This practically solves the problem of governance the least. Dr. Crane says that for the positive way of governance the world must be Americanised, *i.e.*, it must learn co-operation. America is the land that proves the possibility of unity in diversity.

The Federation of the World of which we dream, says Dr. Crane, is not merely a dream to avoid wars. It is a spirit. It is the spirit of Public Service.

May the new conception of God, which is associated with Democracy, People, Service, World Government by non-rule, be a growing ideal and if and when that ideal is realised we can surely sing with the Poet who envisages the day.

When the war-drum beat is heard no longer,
When the battle-flag is unfurled,
In the Parliament of Man
And the Federation of the World.

We are governed too much.

By S. P. KULYAR.

Swaraj is a grand ideal, but Swarj on western lines is not the thing we really want. We must live our own life; we must fulfill our own destiny. We must live according to our own genius and not according to the genius of England or America, China or Japan—If England has conquered us let her exact as large a tribute as she may desire. But our soul she shall spare—Hindu civilization and culture must be allowed to exist and to grow. Our contribution to Humanity must continue.

But how do we stand at present? Immersed—engulfed in an ocean of western ideals and western mode of life. Perhaps you will call it an exaggeration. It is not. I do not wish to condemn western civilization or to exalt our own. What I say is simply this. Pray do not impose your mode of life on us. It may be good for you. It is not good for us. It is killing us. It is making us ugly. Our beauty you are taking away.

Are we not being governed—rather too much? The Schools and the Colleges, the Courts and the Legislatures, what are they doing for us? Forging fetters—What we shall read in our schools and what we may write in the public press, what we may speak on the platforms, what medicines we shall take in the hospitals and what arms, if any, we may keep for the protection of our person and property—Why are there governmental rules and laws for every imaginable thing great and small? That is bad enough, but when one considers that these rules and laws are made under the influence, inspiration and direction of an alien race one cannot well stifle the sigh that naturally rises in one's breast. But that is not all our woe. There are thousands of other indirect ways in which we are governed. Look into our house and house-hold things. If we spend fifty rupees on indigenous articles, we spend double and treble that amount on foreign articles. It is not the sword and the soldier that have conquered us. It is the merchants and the manufacturers. It is the Schoolmaster and the Legislator. Excepting air and water and sun and the grains all our supplies come from Europe and America. We cannot make a pin, a needle, a nail. Salt comes from Liverpool. Oil from New York. Cloth from Manchester, Knife from Sheffield. Our cap from Italy. Our shoes from England, our medicines from Germany and America, our pen, ink and paper, our nib, and razor, glasses and chimneys, lamps and lanterns--all, come from foreign countries. Were these supplies cut off for a week we would realize how helpless we have come to be.

I do not suggest that we should keep aloof from the world community or be afraid of dependance on other countries. Those days are gone. We are prepared to depend on others but not—most certainly not—out of helplessness, out of inability. That is debasing, humiliating, unworthy of man, despicable in a nation.

Our schools and colleges—what have thay done for us? They turn out thousands of matriculates and graduates who can not see with their naked eyes, who cannot walk on their legs, who cannot labour with their hands. All that the education fits us for is a clerkship of Rs. 30 a month. That is all the mental, moral and physical improvement that we bring from our schools and colleges. They do not make us men—they make us dwarfs. We are not fitted for a world of action and initiative but for servility. In England the Schools turn out men who can govern countries and administer states but here we turn out mere scholars who can read Milton and Shakespeare and know not their own mother tongue. In England the play-ground, the common room, the club constitute the real School—here the merest child that enters a School has to learn so many and diverse things that he can hardly give an hour to any sport or play. Recently an attempt was made in Bihar to introduce instruction through the medium of the vernacular. It was met with a storm of opposition on the ground that it was impracticable and impossible. Government being unable to find money to provide for the teaching of English, Urdu, Hindi, Bengalee, Uriya, in each school, and for each class. Does not the objection look valid and formidable? They say Englishmen are eminently practical. But we find that in our affairs they are very often ideologists.

Some people want more schools and colleges. I do not. I have more respect and value for a coolie who has worked in Kenya, Fiji, or Java, than for a graduate, who cannot turn his hand to anything useful. I want tougher limbs and a wider outlook in our young men. They must be taught to live a freer life—a wider life—a manlier life though they be strangers to Milton and Burke. What good is it to read Milton and Burke and to work as C. I. D. Officer? We read one thing, we do another. We live a mean life, a false life. How can we have any love for such an education, any esteem for such a life? We are chagrined. We are discontented. We silently eat our heart out. What good can such men do to the Country, to the Government or to Humanity? Such is our education. So costly and so barren. Pull it down. Throw it away. Give us food that we can assimilate. Pork and beef do not suit us. We grow sick on them. Give us milk and honey, rice, and plantain. But you can't do it. It is

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* * * *

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